

Parm.
Ed. Miss
China

The Lone Pine Principal



Seife, E. A. N.

賴瑛

廣東省立圖書館



EMMA A. LYON



The new ground, where many of the Lone Pine Principal's dreams may be realized

The Lone Pine Principal

A Sketch of Emma A. Lyon's Work in the
Christian Girls' School, Nanking, China

BY

EVA N. DYE

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The Lone Pine Principal's home in China

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Foreword

For fifteen years the writer has known and loved Emma A. Lyon, of Lone Pine, Pleasant Valley, Pennsylvania. During three vacations from China, in public and private, in church and home, in Michigan and California, these stories have been heard over and over until shady walks and dim halls, with groups of happy, Chinese girls seem very familiar, and Miss Chen, Mrs. Hwan and little Whei Sen dear companions.

These few sketches have been gathered together and, with the assistance of Lucy King DeMoss, put into book form, not as a bit of literature, but as an appreciation of a great work, hoping that a host of other friends may thus come to share this close fellowship with the Christian Girls' School, Nanking, China. May some mothers' girls, perchance one of the writer's among them, catch here a glimpse of their future.

EVA NICHOLS DYE.



LOOKING BACKWARD



R. WILLIAM E. MACKLIN arrived in Nanking in 1886 from Japan from whence in 1889 he brought his little bride, Dorothy DeLany Garst. Mr. and Mrs. Frank Eugene Meigs, and Mr. and Mrs. Edward T. Williams joined them in 1887. The gospel of healing, education and evangelism was exemplified in these three pioneer families. In 1889 Mr. Meigs began his boys' school for developing native leaders. In 1910 this school was merged in the Union University of Nanking, fulfilling the dream of his life.

"A scholar, without going outside his door, knows everything under heaven."



This proverb typified Chinese education of that day. Students committed to memory the four books and five classics and recited them as by metre, swinging from one foot to another, with back turned to the teacher lest they see the book. When ready for the A. B. or Siu Tsai degree, they came to Nanking where they entered the Examination Halls. These consisted of 27,000 cells, each about six feet high, three feet wide, and four feet long. Each student was assigned to a separate cell which was equipped with movable boards which served as seat and desk. The necessary food, dry rice, cakes and tea, together with bean-oil lamps, in most cases were taken in by the students themselves. Here they remained nine days in three sessions, writing their thesis on some quotation from the classics. Students often died during these days and their bodies were thrown



*Examina-
tion Cells*



over the wall, superstition forbidding their being brought out the front door. Higher degrees were taken in Peking. One having received the highest degree might still consider China the center of the earth and all the rest of the world uncivilized. This system was in existence twelve hundred years.

Not more than one woman in a thousand and one man in a hundred could read and write. The need of a school for girls therefore grew in the minds and hearts of the workers. Carrie Loos Williams' most earnest desire was to teach the girls of China. The first attempt was made in the home of Mrs. Molland in Wuhu where she and Rose Sickler gathered a few girls and women, hoping that a Girls' School would eventually be built there. The China Mission, however, decided that such a school should be in Nanking, the strategical point from which to reach the largest number, it being a city of 500,000 population, of great historical import-

*Girls of
China*





ance, and a noted Chinese educational center. Today this decision seems to have been made with prophetic vision.

“Before they call, I will answer and while they are yet speaking, I will hear.”

FROM LONE PINE TO PURPLE MOUNTAIN

While the workers in China were dreaming of and planning for a school to educate and uplift the women of China, the Master Missionary was preparing the one who would one day make the dream come true. Trudging to school and going to church, listening to the simple gospel as taught by the Streators, Darsies, Hertzog, and Hoffman, a quiet, thoughtful child lifting her eyes to the lone pine on the hill-top was seeing seemingly impossible visions of unknown peoples and lands. Later at Bethany College, the teaching and ringing challenges of A. McLean crystallized this thought, and sealed the purpose of this young girl to give her life for Christ in some foreign land.



*First Day School in
rented house*



In 1892 Mr. and Mrs. E. T. Williams were at home on furlough, visited Bethany College, and asked this young woman to go to China to open a school for girls, which she consented to do, thus fulfilling the promise.

The same year this Bethany girl graduate left college halls for China in company with a group going to Japan. The next four years were busy ones, learning the language, teaching in the boys' school, doing evangelistic work in the homes and hospitals. Finally a room was rented in the residence of an official where a school was opened. Mrs. Tsao was the first Christian woman teacher, her husband being a teacher in the boys' school. For twenty-five years Mrs. Tsao has been untiring and is now a faithful Bible woman working with Mary Kelly at South Gate. Her daughter, since a graduate of the Christian Girls' School,



First building



*The first five girls with
Miss Lyons, matron
and teacher*

was one of the first twenty-one girls to enter the Co-educational Chinese Teachers' College in Nanking last year. The teacher from Lone Pine, working side by side with Mrs. Tsao, was too busy with the present to even dream of what a quarter of a century would accomplish.

While these two taught this little school in a rented room, the first real building was going up on the small piece of ground bought for that purpose. This building cost \$1,400.00 and was a year in the building, being ready for opening in the fall of 1896. This first building was erected in memory of Carrie Loos (Mrs. E. T.) Williams who had been called home before hopes for educating Chinese women were ever realized.

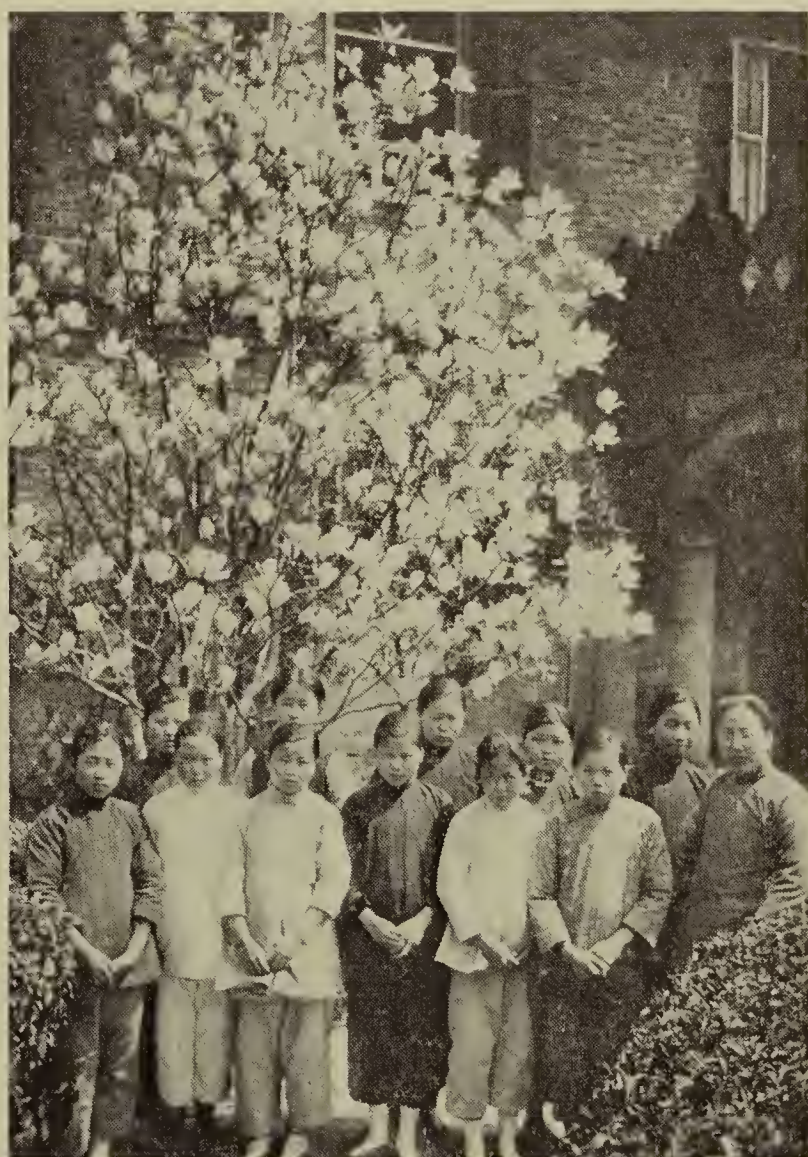
Five girls entered the Christian Girls' School. There were fewer pupils because of the principle of self support upon which the school was founded and also because Chinese parents thought girls were not worth educating and that the money should be used in educating the boys. The young teacher endured much criticism because of the requirement of a fee for tuition and board, ranging from two to twenty-five dollars a year. Before the first year was closed, fifteen girls had entered, these being mostly children of the Christians.



FIRST GIRL GRADUATES

Two of the girls who entered that first year were the first graduates, Hsia Kwei Djen and Chen Shiren. Miss Hsia Kwei Djen (Shaw Gway Jin) was the daughter of one of the first Chinese evangelists in Nanking, a converted boatman. In one of the better homes in Shanghai you will find Kwei Djen, the happy mother of three fine boys, a splendid housekeeper, and a faithful wife.

Miss Chen's stepfather engaged her to the son of a rich farmer for about thirty-five dollars, soon after entering school. This boy was sent to the boys' school but had to be expelled for serious misdemeanors. Later, Miss Chen realized what such an alliance would mean with this young man whom she had never seen, and refused to marry him. The Lone Pine Principal found strange new duties awaiting her daily, and now through the middle man, day after day, tried to make some agreement



*Miss Chen
with her girls*



with the boy's father to release this girl. After several months of parleying back and forth, an agreement was reached whereby one hundred dollars was paid to break the engagement. As the boy's father was a very cruel man, hanging his own wife to the ceiling by the hair of her head, it was feared he would treat a daughter-in-law even worse. Miss Chen remained in the school, teaching to repay her beloved teacher the money loaned her. Her wages the first year were fifty cents a month and her board.

In 1914 Miss Chen was elected Assistant Principal of the school and has since shared the administrative duties. Whether as registrar, supervisor of the normal school, teacher, personal worker, leader of student morning watch, Bible Class teacher in government normal, or whatever other duties awaited her, Miss Chen has proved faithful, efficient and most helpful in every way. Many other positions have been offered her by the government and the Chinese Missionary Society, but she feels called to do



*One rainy Sunday
on the way to
Church*



this work and the school could not now well do without her. So she goes on, side by side, and step by step, with the girl from Pleasant Valley.

DISTINGUISHED VISITORS AT CHURCH

One rainy, muddy Sunday, the girls, as their custom was, marched in a body to the services in the first church built on the Drum Tower Hospital grounds. The Lone Pine Principal sat at one side to see that the boys did not distract the attention of her girls, as it was unusual for better class girls to be seen on the streets and in public places. Church had begun and the Chinese preacher was already



*Mrs. Hwan and
her four
daughters*



speaking when a stir was made as a man and wife and two children walked with quiet dignity down an aisle and took their places without talking aloud or making any disturbance. They did not smoke pipes during the service, neither were they encumbered with chickens or vegetables, as on the way to market. On the contrary, they sat reverently listening to the preacher and caused general consternation by actually singing the tune when a song was announced. The usual custom seemed to be for each one in the audience to sing as independently as to time and originally as to tune as was possible, so this most unprecedented proceeding attracted general attention and comment. At the close of the service, the father and mother inquired of the Lone Pine Principal where there was a good



Showed them the building



girls' school to which they could send their daughter. Her heart began to beat faster as she spoke with these high class people and saw the door opening which so far had been tightly closed. Rain and mud were almost forgotten as she led them to the school compound, followed by her group of curious girls, regretting the lack of sidewalks, as they had to wade through pools of mud on the school grounds to get to the building.

Once inside, the distinguished guests were seated in the reception room where tea, watermelon seeds, salted peanuts and little cakes were served. Then the excited young principal showed them over the building. The following week the daughter, Hwan Lee Chan, entered the school.

Mr. Hwan had been converted when a boy, in a German Evangelical mission in Canton, and was educated in Germany. He returned home and preached for a number of years, later acting

*Mrs. Hwan's third daughter and
little grand-daughter with the
Lone Pine Principal*





as interpreter to the German Consul in which service he came to Nanking. He never gave up his active Christian work. A few years later he died, leaving Mrs. Hwan with five children. Ever since that time she has been devoted to the interests of the girls' school, influencing many another high class family to send their girls there, lecturing to the classes of girls, helping entertain the Chinese ladies who call at the school, accompanying the missionaries when making calls on important personages, coaching them that no breach of Chinese etiquette be made. She has also acted as middleman in many business transactions, such as buying land, interviewing officials and especially as go-between for the Christian boys in school and university, in helping them choose Christian girls for their wives, arranging the engagements, and assisting later in the wedding feasts. She has had the joy of seeing all her own girls baptized and come into the church and three of them go into



*Two little
grandsons
hand in
hand*



homes of their own, marrying Christian men. The last daughter is still in the school, a Junior in the High School Department, and her two grandsons have already entered the Training School, which is part of the Normal School Department.

ENLARGE THE BORDERS OF YOUR TENT

During the first decade the school grew steadily, becoming more and more self-supporting. An addition was made to the original building, costing about \$1,200, providing another dormitory, an assembly room used also as a study hall and recitation room, and three smaller rooms, two being used as offices and the third as a music room. These were about eight by ten feet, the music room containing a piano and two large book cases with school supplies of ink, paper, books, leaving but little room for students!

Another of these cubicles is still the office of the Lone Pine Principal, containing filing

*Enlarged
School*





case, book case and desk. If a chair is moved carefully in a certain direction, the door may be closed but on account of the book case it can never be opened wide. For the last fifteen years this has been the powerhouse of this remarkable school, though wholly inadequate and unfit for the purpose.

The third of these cubby holes is the office of a fatherly old Chinese teacher and also the only rest room for men teachers, if they rest standing up. Mr. Shi ("Shi" meaning a stone), teaches reading and writing of Chinese characters, Chinese composition, lectures on Chinese classics, is advisor on the school board, takes

responsibility over the school compound during vacations and when many animals are dying from disease, the meat being sold on the street, he it is who warns the Principal that none of this contami-



*Mr. Shi and
Mr. Yeh*



nated meat be bought for the girls. But for such loyal, faithful Chinese helpers this history could never be written.

A small temporary building had to be erected for a dining room which immediately became also sewing room, recitation room, social hall and evening prayer meeting room.

Already these girl graduates were going to our other stations as teachers, this school being then the only source of teaching supply. A normal training department became more and more necessary and this course was added, though bedrooms had to be utilized as class rooms and some classes taught at night. The small day school pupils from the town and smaller boarding pupils making up this training school caused so much commotion that the



Teachers



high school classes could not study, the one building still serving as dormitory besides being Grammar School, High School and Normal School. Teachers sat on beds with two classes in each room, even the three cubby-hole cubicles having to serve as class rooms for this growing work. Classes had to be held also in the temporary dining room with bricks falling out of walls, broken cement floor, the clatter of dishes, talking of cooking school classes, practicing on the second hand organ, sewing class in one corner, and other interesting things often going on at the same time.

Originally, the girls came from homes where grandmothers, mothers and even the girls themselves had bound feet so that when they came to the Girls' School they never wanted to play and many feet had to be painfully unbound.

Hsia Kwei Djen was the first girl who



*The
misshaped,
broken
feet*



entered with bound feet. The mother's consent to unbind them was sought and refused because Kwei Djen was already engaged to be married and the mother-in-law must consent. A few weeks later her answer came saying she could never agree as she wanted a daughter-in-law with small feet.

A few months afterward Kwei Djen was baptized and herself decided that she would unbind her feet no matter what persecution she might suffer, for she knew now it was wrong not to have feet the way God had made them. Not even the mission doctor could help, so once more the brave young girl from Pleasant Valley faced a new, untried task. Kwei was put to bed, her feet carefully unbound and carefully, twice a day, the misshaped, broken feet were gently soaked, rubbed with oil and straightened out by placing bits of cotton beneath the toes, bandaging them finally with paste-board to hold the broken bones straight until healed. It would be hard to say whose



*Hsia Kwei Djen and
two little boys*



suffering was the greater, that of the little girl tossing through painful, sleepless nights, or her compassionate nurse, also sleepless with the pain of China's womanhood.

Kwei Djen while slowly mending the broken bones decided that she, a Christian, could not marry a non-Christian boy. After graduating as one of that first class of two, she remained to teach a while both in the Girls' School and at South Gate, then married a Christian man and is now living in Shanghai, as you already know.

So little by little the girls were encouraged to play out of doors and later a gymnasium became imperative for the physical development of these girls.

The new gymnasium meant new life to such girls as Kwei Djen and all the Chinese girls. This was built at a cost of seven or eight hundred dollars, the vision of a rest home in the mountains materializing into bricks and mortar



*New life
to Kwei
Djen*



under a more impelling vision of transformed womanhood.

Even with a very meager equipment, the gymnasium has justified the builder and was barely under cover before the overcrowded classes swarmed to the new building and music pupils vied with each other in getting to practice there. A few years ago the Mission financed putting in glass windows, as the gym became the public auditorium for the school activities.

STUDENT STRIKE

In 1919 after the Peace Conference when Japan claimed the right to the rich Province of Shantung, treasured by the Chinese as the

*The vision of a
Rest Home*



The Gymnasium—the vision materialized



birthplace of Confucius and the sages, Chinese students sent petitions to the rulers, pleading that this territory be kept. These petitions not being heeded the students boycotted all Japanese goods and every school was, for the time, turned into a workshop where they manufactured articles to replace those imported. Thousands of students paraded the streets distributing literature, stopping at large and small stores alike demanding that all Japanese goods be handed over to them. Girls and boys both joined in the parade while anxious missionaries and teachers rode along in rickshas to chaperone pupils, at the same time fearing that they themselves might be thought to be taking an active part in the uprising. Telegraph poles, trees and houses were decorated with Japanese umbrellas, hats and other articles, but the mass of loot was carried to the public athletic grounds where in the presence of thousands a speech was made and fire set to the pile.



*Student
Parade*



The memory of those days will never be blotted from the mind of the Lone Pine Principal nor from the mind of many another, it being to them the Birthday of Chinese patriotism marked by genuine self sacrifice.

The old temporary, heterogeneous dining room could no longer stand up under the conflicting strain and as the roof refused further repairs, the new gymnasium opened wide her friendly doors to the hungry students, proving her adaptability not to be outdone by any previous or contemporary room—not even by the Lone Pine Principal's office.

Meanwhile, the High School teachers and pupils demanded more room and quiet, so as there was no building fund the old dilapidated dining room and kitchen were torn down, not one brick left upon another and all were car-



Schools as workshops



Down the long walk

ried in baskets on poles suspended from men's shoulders to the other end of the compound south of the gymnasium. Here these same bricks were proud to find a permanent home in the walls of a Kindergarten Primary School. As the young normal teachers came daily down the long walk between rows of pine trees with troops of happy little children, even the bricks seemed to glow with pride and satisfaction, and the new tiled roof spread out protectingly.



Kindergarten Primary School



THE DAY BEFORE CHRISTMAS

Tsedema was going out to buy ducks, bean curd, and vegetables for the Christmas dinner. For many years Tsedema had bought all the food for the school, being conscientious and honest to a fault. From morning to night she had worked away, doing her own and others' work, and washing windows when time hung heavy on her hands. Once when urged by the anxious Principal to rest a while, Tsedema said, "I cannot stay here and eat your food and do nothing." She packed up her little bag and but for the pleading of her many friends she would have gone to her country home. Now as she went rushing along down the alley, shod in old discarded shoes and a black cloth tied over her head, she suddenly looked down in a little gutter and saw a tiny baby wrapped in old footbinding rags. Dropping her basket she ran back to the school where the girls and teachers were gathered for morning worship and excitedly called out, "Oh, come and see what we've found on the street."



*Little Hwei Sen and
two older girls*



Ready for any emergency the Principal from Lone Pine slipped quietly, yet quickly out and followed Tsedema. When they reached the spot a crowd of women and a Buddhist nun from a nearby temple gathered, and there in the midst lay the almost lifeless babe whom none of them would touch save with their feet.

When asked if they would take the babe into their homes, they said, "No, it would bring bad luck to our homes to take a child cast away." When asked if they would bear witness that the missionary had not stolen the child they quickly said, "Oh! yes, and you will lay up much merit!" Riots had often been caused by rumors that babies had been stolen by missionaries to make medicine out of their eyes. So extra care had to be taken to avoid this. The babe was carried to the dormitory where all the girls excitedly gathered around and welcomed this stray cast-away to share their home and school. A young Christian mother, a former pupil of the Girls' School, came and kept the wee babe close to her own body during the night to restore warmth and life to the babe. For several weeks the babe was kept in the home of the Principal, then wisely taken with her nurse to the dormitory where she became the school baby and grew up among these girls as a little sister. When the time came to name her, the fatherly old Chinese teacher, Mr. Shi, searched in the book of one hundred names and chose the first name in the book, Djao, for the family name and Hwei Sen for a



*Miss Fuh
Superintendent
of Primary
School*



given name, meaning "born with mercy," as she had been so fortunate as to fall into the hands of such friends instead of being eaten by the dogs or cast into the baby tower.

Hwei Sen is still in the school, growing and developing into a fine little girl. Old Tsedema loves her fondly as a grandmother.

A NEW DINING ROOM

At last, in 1918, a permanent dining room was built. Every building was crowded beyond its capacity, so the new building was built in the form of an H. In the right wing are two dining rooms, one for Primary children and one for High School and Normal students. All these girls are served their own foods, the principal dish being rice. They eat with chopsticks just as in their own homes.

In the connecting link are kitchen, store room for provisions, lamp and broom closet. In the left wing are three rooms, dressing room, bath and laundry. When this was completed, how-

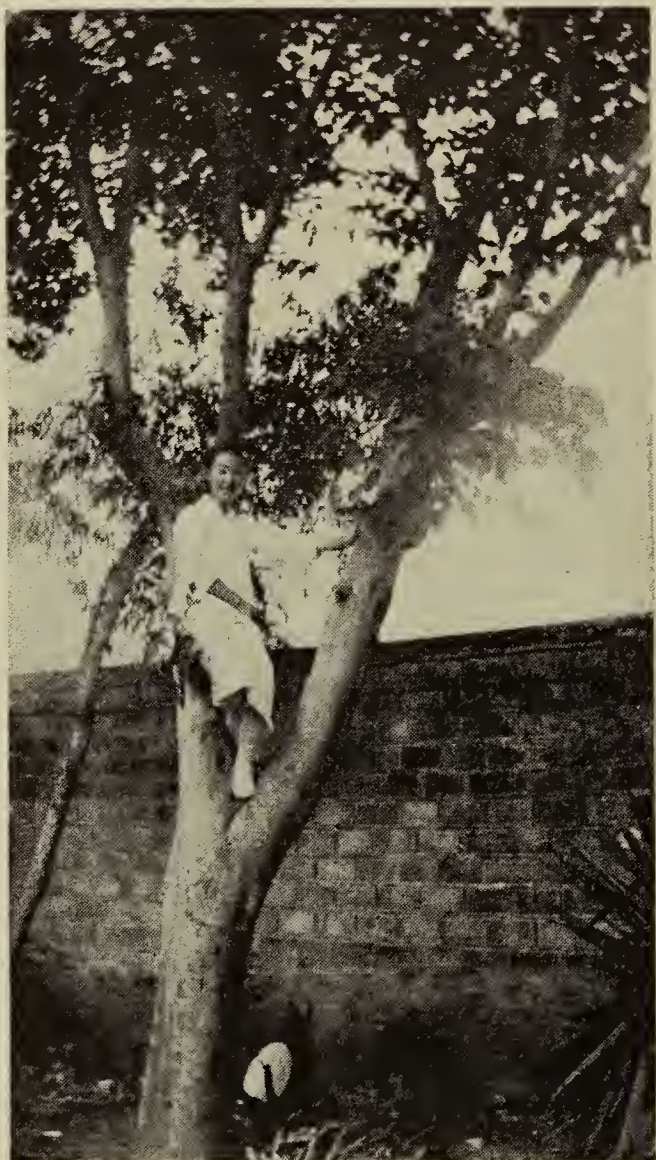
*Dining
room*





ever, the library had to be moved into the dining rooms and the first piano bought by the music tuition was placed there. As though this were not sufficient, the broom and lamp closet had to consent to be the matron's room, the girls' dressing room to be a composite of dispensary, chemical laboratory, sewing room, ironing room, sterilizing room for clothing and bedding, evening prayer room for primary children, and Bible class room for women servants in the afternoon when not in use for some other purpose. The middle of these three rooms in the left wing is the school bath room provided with ten small, round or oval wooden tubs, four to five inches deep and perhaps two feet in diameter. Every morning Tsedema

heats the water on a special stove, in a tiny room beside the matron's room, hands it out of a window to the girls who carry it across the passage-way to the bathroom. This is not ideal by any means but even so is the result of much ingenuity when the city of Nanking still has no system. These buildings are lighted only by



Happiness



lanterns hung in all the rooms and halls, lamps being used in the study hall only. Electricity is beginning to be used in Nanking, and friends of the Lone Pine Principal long for the time when electric lights will gleam in every room, lifting a burden which has rested heavily upon her for a quarter of a century, as she sleeps brokenly, waking often to look over toward the dormitory fearing lest a fire break out in her beloved school. Only poor old Tsedema would be lost without her lanterns to clean!

“The soul without imagination is what an observatory would be without a telescope.”

A MODEL HOME

Fully three-fourths of all the girls who attend the Girls' School marry and go into homes of their own. For years the girl from Pleasant Valley dreamed of a little house built entirely of Chinese materials and of Chinese architecture, with possible improvements on the ordinary Chinese home, where her girls might be

The girls marry





trained to be housekeepers and homemakers. Finally she dreamed it into being as a sculptor, an artist, or a poet puts into marble, on canvas, or on paper, the images of his soul. This beautiful little dream house is built up on a foundation and has screened windows and doors. Inside it is arranged similarly to a Chinese house, with reception room, dining room, two bedrooms; with clothes closets, kitchen and bathroom, for which they still borrow a tub. Several improvements have been added, a little fireplace in the dining room with cupboards on either side for books and dishes. In the kitchen, inventive genius has put iron doors on the Chinese stove, and a combination laundry tub and sink with cupboard beneath. Groups of six girls and a



Dreamed into being



teacher spend several months there while studying domestic art. The curtains and draperies are all Chinese materials, and everything taught is to help them be better homemakers. No girl graduates without having had a course there.

There are visitors daily coming to see this model Chinese home, students returned from America, missionaries of other Societies, students from government schools and many others who want to see and have better homes. Friends of the Lone Pine Principal should duplicate this dream house, as several such units are greatly needed and would cost but one thousand dollars each.

Despite this slow growth with poor equipment and few workers, eight hundred girls



Some of the girls who have gone to Ginling College



have attended this Christian Girls' School. Fifty-two of these have graduated from High School, ten have gone on to Ginling College, which has been open but six years, the only college for girls in the Yangtse valley. One girl came to Bethany College and others have come to various colleges and universities in America. Teachers have gone to every one of the other mission stations. Other mission and government schools are constantly asking for these fine teachers, but the supply is not equal to the demand. Several have gone into specialized schools to prepare for physical education and kindergarten.

The majority of all these girls become Christians and Central China is being dotted over with their homes and their children are already coming to the Primary School on the campus.

As by-products of this great school, three independent schools have been opened, one in the North Anhwei province, one in Shanghai,



*Music
class*



and one outside the city wall of Nanking. Outside this North Gate is a prominent resident and business section of the city. Many of the better educated people live here as students who have been abroad or from other mission schools. Nanking is still a walled city, the wall extending twenty-one miles around. It is seventy feet high and broad enough for two Fords to run abreast if they could scale the height. This very wall has been standing for centuries and is still in good repair. There are eight double sets of gates, inner and outer, around the wall, closely guarded and closed every night. There are guard towers on the wall at frequent intervals and soldiers pacing between.

On the twentieth anniversary of the school,



Some of the Alumni



in 1916, the alumni met at a dinner and there planned to open a school in Hsia Gwan as a memorial to their Alma Mater. A number of other former undergraduate students also helped. A two story Chinese building was rented. One of their own number teaches the school with the aid of a hired teacher. Other of the former students who live near enough come from their own homes to help teach the classes. This Alumni school has seven grades, after which the students enter the Preparatory High School at the Christian Girls' School, thus being a feeder for the mother school. During these five years since the anniversary there has been an average of fifty girls a year attending the little church nearby. This was the very section where the girl from Pleasant Valley began her evangelistic work many years ago, holding meetings for women in a hired building. Now this school is a center of strong Christian influence to the community,



*School of
Ninety
Supported
by Alumni
of the
Christian
Girls' School*



as the Bible woman holds meetings here regularly and visits in the homes of the pupils. The older girls from the mother school also come regularly to help teach classes on Sunday. This wonderful memorial school is entirely supported by the Alumni and former students who have now borrowed money and purchased land on which to build their own school building. They have pledged to pay back the borrowed money this fall, then begin to get funds for the building. The whole school is patterned after the original and the same spirit of loyalty is already displayed by the student body.

While the Lone Pine Principal keeps on with her work, patiently, untiringly, optimistic always, despite the years of waiting for funds



Go out every year



for enlargement and adequate equipment, her pupils go out every year enlarging more and more the sphere of her influence and everywhere they go they take the message of Christ. So as these lines are read, on the far frontier, as missionaries, in schools, as teachers, in homes and hospitals as nurses, in homes of wealth and influence, in common homes as well, with children by their side, we see the outreach of an unfaltering faith lengthening the cords and strengthening the stakes. But does this work belong to the Lone Pine Principal? No! It is our work and she but the one who has gone as ambassador for us. For twenty-five years have we kept her watching and waiting for help we should have given.

Arise—the King's business requireth haste!



Girls baptized Easter Sunday



The Girls' School campus is enclosed by a wall eight to ten feet high with one gate and a faithful old keeper. East of this campus lies a piece of ground that the mission has tried for years to procure. The Standard Oil Company of China has also tried to buy it but finally in January of 1921, it was secured and a wall extended around it. This plat is covered with mulberry trees and gardens. The mulberries were grown to feed silk worms. The final arrangements for purchase of this land were involved with formal dinners, with acceptance and refusal of money, with sudden increase in prices, until days and weeks



The Gate Keeper



*The
girls from
Java*



were fraught with uplift and depression. To tell it all would fill a whole volume.

An educated Chinese man of big business in Java, who has sent thirteen or sixteen girls from there to the Girls' School, heard of the proposed buying of land for enlargement, and sent one thousand dollars to help buy it. The need for this land is apparent, as all the older buildings are outgrown. The greatest demand is a High School with every modern equipment. The High School still meets in the dormitory, making it necessary for the girls to be crowded in small beds set tightly together. Last year large numbers of girls had to be turned away as there was no room for them to sleep. This brought sorrow to the Principal who knew this meant forcing them to attend non-Christian schools or else receiving no education. One hundred and seventy roomed in the dormitory last year and this number could be greatly increased with the new badly needed equipment,



Beds set tightly together



to say nothing of the better training that could be given the pupils. This new High School could be built for twenty-five thousand dollars.

Besides this, there should be a home for the missionaries, commodious and comfortable, costing perhaps three or four thousand dollars. Then the building now used as a home for the workers could be used for a school of music and relieve the confusion and congestion in dining-rooms, gymnasium and dormitory.

Then on the east end of this new ground, the Principal dreams of a building where women and girls from the town may come daily to learn how to sew, or to cook, to read and be taught about Jesus. She dreams of a playground for children and such forms of practical

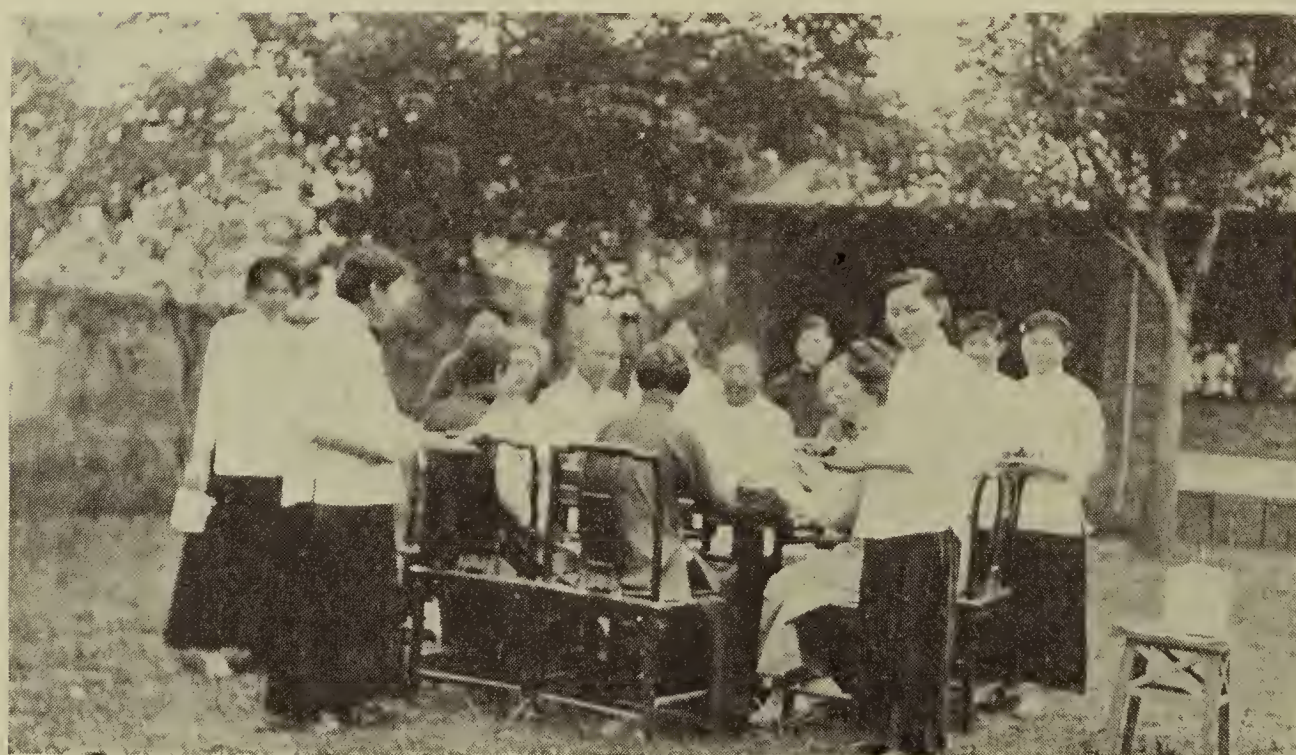


Faculty



service where girls from the school may be taught to help those less fortunate. Two or three thousand dollars would make this dream a reality.

Twenty-five years have now passed since the Christian Girls' School was opened and the Lone Pine Principal started the work with the five girls. She has not done this alone, but with the support and practical help of the others, who beside their own work have taught or advised with her, and have been true friends at all times. These true and tried friends of the past and the present and future should have name plates around the new High School or elsewhere and all would remember Macklin, Meigs, Kelly, Settlemyer, Butchart, McCallum and many another. Friends there have been who have come from across seas, have seen, have tarried to wonder, and have hallowed these



*Serving
dinner
to the
teachers*



halls with their presence.—A. McLean, Mrs. Jerould, Mr. and Mrs. R. A. Doan, S. J. Corey, and others, among them Margaret Frazee, whose home once was Lone Pine, Pleasant Valley. She tarried five months among them and loved the school, teachers, and pupils.

Who will answer the unspoken challenge? Who will follow the gleam like the girl from Lone Pine, Pleasant Valley, and find a life work worth while in China, in Congo, or elsewhere?

*Dreams of a
Playground
for Children*





*Planting Trees on
the New Ground*



The Wedding Party



Girls from the Mother School



*One of the Ginling Girls
The daughter of a contractor*

